

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3687.
NEW SERIES, No. 791.]

LONDON, SATURDAY, FEBRUARY 22, 1913.

[ONE PENNY.

HOME UNIVERSITY LIBRARY
OF MODERN KNOWLEDGE

Cloth 1/- net 256 Pages
Leather 2/- net 256 Pages

7TH TEN VOLUMES NOW READY

61 NAPOLEON (Illustrated)	Herbert Fisher, M.A., F.R.A.
62 THE ORIGIN AND NATURE OF LIFE	Prof. Benjamin Moore.
63 PAINTERS AND PAINTING (Illustrated)	Sir Frederick Wedmore.
64 DR. JOHNSON AND HIS CIRCLE	John Bailey, M.A.
65 THE LITERATURE OF GERMANY	Prof. J. G. Robertson
66 THE NAVY AND SEA POWER	David Hannay.
67 CHEMISTRY	Prof. Raphael Meldola.
68 COMPARATIVE RELIGION	Prof. J. Estlin Carpenter.
69 THE NEWSPAPER (Illustrated)	G. Binney Dibblee, M.A.
70 THE VICTORIAN AGE IN LITERATURE	G. K. Chesterton

Edited by Prof. Gilbert Murray, of Oxford,
Mr. Herbert Fisher, Vice-Chancellor of Sheffield
University, Prof. J. Arthur Thomson, of Aberdeen,
and Prof. W. T. Brewster, of New York.

Obtainable at all leading bookshops and
bookstalls. A full descriptive & illustrated
list post free upon application.

WILLIAMS & NORGATE, 14, HENRIETTA ST. LONDON, W.C.

THE BEST—AND ONLY THE BEST

MANCHESTER COLLEGE, OXFORD

Principal:

REV. J. E. CARPENTER, M.A., D.D., D.Litt.

SESSION 1913-1914.

Candidates for admission should send in their applications without delay to the Secretaries.

Bursary of £50 a year, Exhibition of £70 a year, Scholarship of £90 a year offered to Undergraduate Students for the Ministry.

Bursaries, tenable at the College, offered to Students for the Ministry.

Dr. Daniel Jones Bursary offered to Ministers for further period of study.

Arlosh Scholarship of £120 per annum, open to Students for the Ministry who have graduated with distinction at any British or Irish University.

For further particulars apply to the PRINCIPAL, or to the Rev. HENRY GOW, 3, Keats-grove, Hampstead, London, N. W.

A. H. WORHINGTON, B.A., } Hon.
HENRY GOW, B.A., } Secretaries.

JOHN TREVOR,

Photographic Artist,

82, High Street, Hampstead, N.W.

Mr. TREVOR makes a speciality of At Home Portraiture. For old or young the home is the most suitable place for the production of a natural and artistic photograph. Prices and specimens of work will be sent on application.

Old photographs and Daguerreotypes can be reproduced in a permanent form.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHER:

Morning, 11.15. Evening, 6.30.

Feb. 23.—Rev. JAMES M. CONNELL, of Lewes.

March 2.—Rev. ELLISON A. VOYSEY, M.A.

„ 9.—Rev. CHARLES HARGROVE, M.A.

„ 16.—Rev. EVAN G. EVANS, of Dukinfield.

„ 23.—Rev. WILLIAM WOODING, B.A.

„ 30.—Rev. WILLIAM WOODING, B.A.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

COUNCIL MEETING, Wednesday, March 5, 1913, at 3.15 p.m., in the Rosslyn Hill Chapel Room, Hampstead (entrance in Willoughby-road), by kind invitation of the Hampstead Branch. Mrs. H. ENFIELD DOWSON, President, in the chair.

An Address will be given by Miss Councillor BALKWELL on "The Women's Auxiliary of the Evangelical Free Churches Council." Tea at the close. All friends are cordially invited.

Winifred House CHILDREN'S INVALID HOME, Wray Crescent, Tollington Park, HOLLOWAY.

(10 minutes' walk from Finsbury Park Station.)

THE ANNUAL MEETING will be held at the Home on Wednesday, February 26, at 5 o'clock, W. ARTHUR SHARPE, Esq., in the Chair. Friends are invited.

Mr. CECIL PEARSON (Bass),

Lately returned from a course of Vocal Study and Opera in Italy, has been appointed a Professor at the Royal Academy of Music. He has now resumed Private Teaching and is open to receive Pupils for Voice Production and Singing at West End Studio, and will also take Engagements for Concerts, At Homes, &c.—For Terms and Vacant Dates apply, 40B, Golder's Way, Golder's Green, N.W.

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

Schools.

WILLASTON SCHOOL,

NANTWICH, CHESHIRE.

Opened 1900.

A Public School on Modern Lines with a Preparatory Department. Inclusive Fee, 60 Guineas.

Headmaster: H. LANG JONES, M.A. Oxon.
Full Prospectus on application.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation. Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LEITCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

"THE BEACON," Sevenoaks, Kent.

HIGH-CLASS PREPARATORY SCHOOL FOR BOYS.—The Sons of Gentlemen prepared for the Public Schools and the Royal Naval College. Special attention is paid to giving the boys a thorough educational grounding. Airy class rooms and dormitories, high bracing situation. Fees 30 guineas a term.—Applications to the Headmaster, Mr. A. F. GARRETT, M.A., "The Beacon," Sevenoaks, Kent.

The Inquirer.

Among recent articles are the following:—

"The Call of the South Pole." A Poem.
By F. W. ORDE WARDE. Feb. 15.

"The Crisis in Religion." By W. WHITAKER. Feb. 15.

"The Bible and the Church." By J. M. CONNELL. Feb. 1.

"Miracles and Mechanism." By W. WHITAKER, B.A. Jan. 25.

"Songs of a Buried City." By H. LANG JONES. Dec. 21, Jan. 18 and 25.

"American-Indian Religion." By ERIC HAMMOND. Jan. 11.

"Life taking a New Turn." By J. TYSSUL DAVIS. Jan. 11.

To be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 23.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; and 7.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11, Rev. J. A. PEARSON; 6.30, Rev. G. CRITCHLEY, B.A.
 Forest Gate, Upton-lane, 11, Mr. F. G. BARRETT AYRES; 6.30, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. V. D. DAVIS, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. CHARLES A. PIPER; 6.30, Mr. FRED COTTIER.
 University Hall, Gordon-square, W.C., 11.15 and 6.30, Rev. J. M. CONNELL.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. Wm. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. H. GOW, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. PERCIVAL CHALK.
 BURY ST. EDMUNDS (Free Christian), Churchgate-street, 11 and 6.45, Mr. JOSEPH H. BROWN, D.C.T.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and
 (STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Mr. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHAS. PEACH.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. JOSEPH WOOD.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGE.

CURREY—BLAKE.—On February 2, near Mannville, Alberta, Canada, James Elliot Currey, elder son of the late H. Elliot Currey, of Lewes, Sussex, and Mrs. Currey, of 8, Gainsborough-mansions, Queen's Club-gardens, W., to Elizabeth Fanny, eldest daughter of Mr. and Mrs. Robert Blake, of Hill Cove, Falkland Islands, and of Yeabridge, S. Petherton, Somerset.

DEATH.

FROANE.—On February 12, at Birkdale, Southport, Emily, eldest daughter of the late William Froane, of Birkdale, aged 60 years.

Situations

VACANT AND WANTED.

LADY, experienced, desires post as COMPANION. Knowledge of nursing and housekeeping. Good needlewoman. Excellent references.—Apply, Miss DUNN, 56, Darnley-street, Brooks' Bar, Manchester.

LADY SECRETARY, University Graduate, with varied experience, Shorthand, Typing, &c., strongly recommended by London minister for new post.—Apply B., INQUIRER Office, 3, Essex-street, Strand, W.C.

RESIDENT POST required by qualified Shorthand Typist and Book-keeper, aged 19, who would be willing to make herself generally useful. Doctor's family preferred; must be near Unitarian Chapel.—D. V. H., INQUIRER Office, 3, Essex-street, Strand, W.C.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER ...	—	1 8
PER HALF-YEAR ...	—	3 4
PER YEAR ...	—	6 6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE ...	6	0	0
HALF PAGE ...	3	0	0
PER COLUMN ...	2	0	0
INCH IN COLUMN ...	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Three insertions for the price of two.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	115
VERSES:—	
Songs of a Buried City.—VI.	116
THE CHURCH AND THE NATION	117
LIFE, RELIGION AND AFFAIRS:—	
In Indian Schools	118
Patriotism in the Balkans	118
CORRESPONDENCE:—	
Absolute Claims in Religion	120

The Originality of Christianity.	122
BOOKS AND REVIEWS:—	
Schweitzer's St. Paul	122
England under the Old Religion, and Other Essays	123
Roger of Sicily and the Normans in Lower Italy, 1016-1154	123
Publications Received	123

FOR THE CHILDREN:—	
A Young Heroine	123
MEETINGS AND GENERAL NEWS:—	
The Lindsey Hall Lectures	124
Liberal Religious Literature for the Blind	125
Retirement of Dr. Francis C. Peabody	125
The Social Movement	126
NEWS OF THE CHURCHES	126
NOTES AND JOTTINGS	127

*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Bill for the disestablishment and partial disendowment of the Church of England in Wales was refused a second reading in the House of Lords last week by a majority of 201. The two most remarkable speeches in the debate were delivered by the Bishops of Hereford and Oxford, who refused to associate themselves with their episcopal brethren in the belief that resistance to disestablishment is the true policy of Church defence. In a speech of grave eloquence the Bishop of Hereford said that he was an old man and very weary of these ecclesiastical disputes, feeling, as he did, how much bitterness they engendered in our common life. He rebuked the mean spirit which could see nothing but ignoble motives in the measure before them, and pleaded for Welsh Disestablishment as an act of national justice.

* * *

"My belief," Dr. Percival continued, "is that in granting this claim we shall be conferring what I believe will be an enduring blessing on the Principality. It may involve some material loss and some personal sacrifice and hardship. What great change was ever made without such drawbacks? It will call out the generosity and the faith of the well-to-do members of the Church in Wales. It will above all put an end to the sense of injustice which arises from the privileged position of the Church, establish equality before the law, and root out prejudices and jealousies which have done so much to foster our unhappy sectarian divisions.

I can hardly hope to live to see the full harvest of what I believe to be this beneficent reform, but I am confident the harvest will come in good results, because such results always do come from any act of national justice and reconciliation. So I hope the hour which sees this Bill take its place on the Statute-book will be the dawn of a better day for the whole people of Wales."

* * *

A PASSAGE in the Bishop of Oxford's speech, in which he criticised the claim of the Church of England to be the "Church of the poor," has led to some criticism, and a letter further elucidating his meaning appeared in *The Times* on Wednesday.

"I was arguing," he writes, "against the idea that because an established and endowed Church can offer religious ministrations gratis to the poor—can say to them, 'Here is religion brought to your doors without money and without price'—therefore it is 'the Church of the poor.' On the contrary, I argued that the religions which stand conspicuously in the world as the religions or Churches of the poor are for the most part the religions or Churches which make the most demand on those who would become or remain their members—the most demand, I meant, financial and spiritual. People value the religions they have to pay for, in money contributions or difficult acts of obedience. If the Church of England is not conspicuously among the religions of mankind which command the devoted allegiance of the poor, it is because it has seemed to men to offer a religion costing nothing. Now it has found out its mistake. It has begun to make much of its membership, and to let membership mean (as it should) acceptance of claim. But in proportion as it goes forward in giving reality to membership, it will go backward in its national status."

A VERY outspoken article by the Rev. R. Roberts, on "Clerical Derelicts," appeared in the *Daily Citizen* on Wednesday. He points out that with the exception of the highly organised Methodist ministry, there is a tendency among the Free Churches to regard ministers as too old at 50 and in the case of vacancies to consider only young men.

"The three great Free Churches—Baptist, Congregational, Unitarian—" he writes, "are remorseless sinners in this affront to age. In the two former I know of dozens of pathetic, even tragical, illustrations of my indictment. Cultivated capable, high-toned men are practically, and even actually, thrown on the scrap heap to make room for the latest callow fledgling from the college or the university. The men who in the school of experience have gained knowledge of human nature, acquaintance with affairs and wisdom of life, are scrapped at 50."

* * *

THERE is, we fear, only too much truth in the charge. The Church committee, if it thinks of spiritual wisdom at all, is inclined to regard it as quite secondary in importance compared with youthful energy. It is in many cases a very short-sighted policy even from the point of view of the secular welfare of a church, while it tends inevitably to limit the depth and range of its religious experience and to impoverish its teaching.

"I maintain," Mr. Roberts continues, "that in no avocation is that wisdom of life which no university can give so valuable, and indeed so desirable, as in that of the ministry. It is impossible, from the nature of things, that young and inexperienced men should be able to deal wisely with the thousand and one cases of difficulty that turn up in the course of any faithful, intelligent pastorate. Here more, perhaps, than anywhere else

knowledge of the human heart, acquaintance with the ways of men and women, the grinding into wisdom acquired only in the mills of life, is indispensable."

In addition to these considerations the churches owe more courtesy and appreciation than they always show to the men who have laboured long and faithfully in their service, often in very difficult posts of duty.

* * *

WE find it difficult to understand how anyone who has the honour and high repute of journalism at heart can defend the attitude of Mr. Maxse in refusing either to prove or withdraw odious charges, to which as an editor he has given currency. If he feels bound to protect the privacy of his informants, be they men of substance or men of straw, then the only course open to him is to shoulder his own responsibility and to apologize for damaging imputations which he cannot substantiate. The one course which is not open to him as an honourable man is to give himself pontifical airs as the moral censor of public men and then to shelter himself behind the plea of confidential information, while he eludes the law of libel by a studied vagueness of language. All this seems to us as clear as daylight.

* * *

THE high reputation of the English press, and the immense influence which it exerts in the formation of public opinion, are due to confidence in its integrity and its adherence to the rules of fair dealing in controversy. An editor exercises an authority quite out of proportion to the value of his personal judgment, and the temptation to use his power unfairly, without due regard to the rights of other people, is one against which he has continually to be on his guard. At the present moment the success of the press is breeding its own dangers. There has been a growth of rhetorical extravagance which dulls the sensitiveness of the mind to truth, while the weapons of personal abuse and defamation by innuendo are used with a frequency and an irresponsible light-heartedness, which are robbing journalistic criticism of men and affairs of much of its value. When Mr. Maxse takes refuge in the autocracy of his own judgment and claims his right to flood the country with baneful rumours, in the hope that some of them will be believed without evidence, he is inflicting a treacherous wound upon a profession, whose honour ought to be too dear to him for such conduct to be possible. We are entirely at one with the *Manchester Guardian* when it says, "It is one of the first conditions of personal self-respect in a professional writer to recognise that 'if one makes a statement one must prove the fact.'"

SONGS OF A BURIED CITY.

VI.

THE DRY BONES.

AH! so you've found me out! I like to come
And munch my humble sandwich in this spot—
It seems, somehow, right in the heart of things.
This is the Baths, you know, the Public Baths;
They dug them out some fifty years ago.
No, not the Wall—the Wall's been standing there
For eighteen centuries, or thereabouts.
You've had your lunch already, in the car?
Ah well, you might just have a glance around.
Down under there they found three skeletons—
An old man, and two women—one quite young.
Close to the old man lay his money-box. . . .
No, no; the numbers are of modern date—
They correspond with figures in the plan.
You had a good look round the diggings? Yes,
There's quite a lot to see—for those who care.
Well, glad we've met again. You like your work? . . .
That's so—in fact, you've hardly time to think.
Church Stretton? Where you see those cone-shaped hills.
Oh yes, by tea-time easily. . . . Good-bye!

* * * * *

Nothing to him—a second world to me!
And how should it be else with those who live
In close communion with the past, and wait
The daily revelation of the spade,
Interpreting the secrets it reveals,
And reconstructing, piecemeal, that which was?
A guess or two may sometimes go astray;
But knowledge and experience attain
To something close on human certainty,
And even "apparently" and "may-have-been"
Enclose the truth. . . . But is there nothing more?
Is cold interpretation all we seek,
And not to feel the pulsing blood beneath—
To re-create—to strike the vital spark—
To fill these dry bones with the breath of life?
"Beyond our powers," we say, and drop our hands—
"Beyond our powers." And yet I think—I think—
That I have sometimes trembled on the verge
Of vision; and the veil may yet be raised. . . .
It may be on some breathless summer's eve,
The twilight deepening to the shades of night,
I shall be leaning on my favourite gate,
Gazing across the fields to where he stands,
The Wall, lone relic of the mighty past,
When I shall see, all swift and silently,
His brother-walls rise up, and take their place,
And others here, and there, and everywhere—
Ay, all the City start up from her tomb,
With halls and temples, baths and colonnades,
Great mansions, meaner tenements, and stalls,
And streets that run this way and that, whereon
Are men and women faring to and fro.
Life—life returns once more! and over all
Broods the eternal majesty of Rome.

* * * * *

Hullo! past two! They've started work again.
I wonder what's in store this afternoon.

H. LANG JONES.

THE CHURCH AND THE NATION.

THE House of Lords has followed the advice of the Archbishop of CANTERBURY and given the Bill for the disestablishment of the Church in Wales a root-and-branch rejection. In doing so it has revealed its own lack of insight into the realities of the situation, not only in Wales but in England as well. Most of the speeches in which the Bill was attacked were little more than the pleas of interested people on behalf of the privileges of an institution to which they themselves belong. The larger questions of equity and the vital issues of religion, as it affects the whole of the national life, received such scant attention that they did nothing to mitigate the strength of the hostility. If anything could have produced a passing mood of hesitation the speech of the Bishop of OXFORD was calculated to do so. But even its grave warnings fell on unheeding ears. "I regret profoundly," Dr. GORE said in memorable words, "that in our day, when if anything is true it is true that there is going on in our Church a doctrinal disintegration unparalleled in our history, when if things go on as they are going now it will not be possible in a generation to come to say what the Church of England stands for, we are trying to keep the Church of England together by flying for refuge to establishment when we ought to be undergoing the trouble of ascertaining what our principles are and whether we mean to stand by them. I believe that the tendency to run away from principles to institutions is a great disaster. I believe that the Church of England would have been far, far wiser in this crisis if it had sought to make the Welsh people understand what it stands for and shown far less zeal on behalf of its secular position or its endowments."

There are three pleas, which are repeated so often in this controversy that we can hardly be wrong in supposing that great importance is attached to them. There is in the first place the plea for delay. After a generation of keen political warfare we are told that it is not wise to be in a hurry. The Primate based part of his opposition

to the Welsh Bill on the ground that he believed it would impair a beneficent and healing movement, which was drawing the various denominations closer together. Now this must mean one of two things, Either Nonconformist feeling is in process of being conquered and reabsorbed into the Church of England, or the Church itself is willing to make advances in the direction of federalism or comprehension, which will give the large Nonconformist bodies equal privileges with the Anglican type of churchmanship. Many people would hail one or other of these tendencies with the utmost cordiality, for they would thus be brought a step nearer to the inclusive church of their dreams; but at the present moment we have to confess, in simple loyalty to facts, that neither tendency exists in a form which has the slightest claim to influence political action.

The second plea is one which is more damaging to the man who uses it than to the people against whom it is directed. It is said that the movement in favour of disestablishment is largely the offspring of an unholy jealousy. The attempt to corner an opponent by imputing motives is among the meanest arts of controversy. In the present case it is not only uncharitable, it is also palpably absurd. People who enjoy privileges are not in the position to say these things about those who are excluded. If the rich man says that the poor are inspired by the spirit of evil when they demand more of the wealth of life, he only condemns himself. And the favoured church proclaims its own spiritual blindness when it can only detect a mean temper in a deeply rooted popular conviction that the survivals of exclusive privilege in religion, which we have inherited from another age, are unfair and contrary to the public good.

The third plea is often brought forward with a great deal of earnestness by the root-and-branch opponents of disestablishment. It was repeated in the House of Lords last week by the Archbishop of YORK. "The question is," he said, "whether in the public corporate life of the nation, there is to be any assertion at all of its religious basis, of its concern with the religious life of the people. For my own part," he continued, "I cannot doubt that in ways sure though subtle the whole conception of government would be lowered in tone and in spirit by any measure of disestablishment under existing conditions." This appeal to a national

sentiment in religion is one which is rich in vague imaginative power, and the frequent use of the same word "national" as a descriptive title of the Church of England has fostered the belief that it is the custodian and exponent of our national religion in some special and exclusive sense. But this is a claim which will hardly bear close analysis. It was true of the mediæval Church, but it has not been true of any single Church since the sixteenth century. The Nonconformist bodies, in spite of their long exclusion from political rights and educational opportunities, have always represented invaluable elements of the national tradition. The worship of the Puritan meeting-house has an equal place in the Christianity of the people with the ritual of the cathedral, and the Quaker no less than the High Churchman represents national religion. This is a point of view which men, who still regard Nonconformity as a moral blunder, find it hard to accept, and even the Nonconformist, too long excluded from a complete citizenship, has been slow to recognise it. But now it is one of the dominating facts of the situation, and it is difficult to believe that some rearrangement can be delayed much longer, which will reflect more accurately the religious equality of all citizens of the State. When the change comes we believe that it will involve no serious loss to religion, and consequently no lowering of tone and spirit in the corporate life of the nation.

In writing as we have done we are quite free from political motives of one kind or another and without a trace of hostility to the Church of England. Our interest in the present controversy is a religious one. We agree with the Bishop of OXFORD that the theory of the Church as the religious organ of the country has broken down. The position of an established Church is an anachronism when large sections of the population refuse its ministrations. At such a crisis it is the part of spiritual wisdom for the Church to proclaim the independence of its message of all temporal power, and to care comparatively little about the privileges which it may lose or the secular activities which must now be honoured by the State.

* * Our issue next week will contain a sermon by Dr. James Drummond on "The Meaning of Liberal Christianity," and the first of four articles by Dr. S. H. Mellone on "Athanasius the Modernist."

LIFE, RELIGION & AFFAIRS.

IN INDIAN SCHOOLS.

WHEN the ship passed the Colaba lighthouse, I admired the fine curve of the shore of the blue bay, the serried towers of Bombay, the stately rise of Malabar Hill, and the commercial bustle of the many vessels in the harbour; but it would be vain to attempt to describe Bombay after a few such casual visions. So, though I have, in less than a fortnight, visited nearly twenty Indian schools, it would be foolish to do anything more than give an impression of certain types.

Elphinstone High School is an imposing building, its arches and corridors inviting the entrance of fresh air, and its spacious ground affording ample scope for hockey. The pupils, aged about 12 to 18, are divided into Gujarati-speaking and Marathi-speaking groups, and their studies in history, English, mathematics, and the like, lead up to a final examination, or University matriculation. Their brown skins, their round caps (smoking-cap style) worn indoors, and the loose cotton "dhotis" which drape the thighs and leave calves and ankles visible, at first distract the attention. But, in this case, as in all other spheres of education in India, one soon learns to strip off accidentals, and discern essentials. In essentials, I find Indian and English schools closely akin. The matriculation questions unduly dominate the whole system, since students and teachers strive towards that artificial excellence, and neglect some important human factors. For instance, I heard a teacher and class discussing the relations between Charles I. and his precious friend Buckingham—as if it mattered to the soul of Bombay in 1913! Nevertheless, the school is a very efficient one. It supplied me with my first class, and I taught twenty of its lads before an audience, mainly Indian, under the presiding eye of the Hon. Mr. Claud Hill. The boys had a very creditable command of English, and they and I proceeded on our conversational way without serious difficulty. My present purpose is not to report my own doings as a teacher, and I may therefore summarily say that I have given similar lessons in other cities.

A native Christian (Presbyterian) lady, Mrs. Nikambe, most amiably and helpfully took me round five primary schools, thus enabling me to see the children of the people at their work. The children sit on the floor cross-legged; sometimes on forms; and often there are no desks. Maps and pictures are not usually of first-class quality. Rooms are frequently dark, and playgrounds nominal or absent. Nevertheless the classes are generally convenient in size (30 is a common number), and slate, book, and pen busily do their tasks. The teachers wear the Indian costume; the men are turbaned, the women in the variously-coloured saris, which fit to the head like hoods. Women teachers are a small minority at present. School-girls are in many cases married; or they may leave on marriage at the age of 11 or 12. In high-schools, whether

married or not, they stay longer; and I saw some girls, of a good social class, attending to the age of 17. Some of the high-school girls wear European or semi-European dress. But what interested me most was a municipal school (Kamathipura Nirashrita) for slum girls and boys. That is to say, the scholars belonged to the depressed or "untouchable" classes, whom persons of the recognised respectable castes will not come in contact with. They are Mahars (sweepers), Chambars (shoemakers), Chandālas (common labourers), &c. The school building resembled a long barn; its walls merely whitewashed, its small chambers fenced by wooden partitions; the whole place bare and dull to the extreme. But the children were not stupid-looking. Of one girl it was told us that at a united examination of several schools she answered so well as to evoke the whisper from people in the audience:—

"Is that a Brahman girl?"

And she was an outcast!

I asked the teacher to indicate the Chandāla boys.* He called out:

"Chandālas, stand!"

It was as much as to say, "Despised ones, stand!"

But the boys—four of them, all "untouchables"—serenely stood up. Poor little souls! these were the foundations of Indian industry; for the pariahs often do most useful and so-called "menial" work. I was touched by the smile of one of the boys, and shook hands with him, and felt it was a privilege.

Another incident that pleased me was a dance in an advanced "reform" school established by liberal Hindus—the Chandra Ramji Girls' High School. The girls, some in European skirts, some in purple or pink saris, formed a ring, and rhythmically circled round, stamping the foot and clapping hands to keep time, and chanting, harshly to a Western ear perhaps, but cheerfully and graciously all the same, the praises of Sri Krishna, the Lord of Love and Goodness, whose protection overshadows us all. The ring may be reminiscent of an ancient sun-dance for all I know. It matters not. For the time being I was a disciple of Krishna, and my soul tripped with the Indian lasses as readily as Wordsworth's spirit nodded with the daffodils.

At the provincial town of Belgaum, in the south of the Bombay Presidency, I visited three primary schools, and was interested in the attempts of one or two teachers to impart moral instruction. The line pursued by one teacher ran after this fashion:—

The duty of obedience to parents and teachers. Such obedience was illustrated by many illustrious examples. For instance, the heroine of the *Ramayana*, the Lady Sita, was obedient; so was the lady Draupadi in the *Mahabharata*: so was Savitri; so was Queen Mandodari, who, though married to a demon king, obeyed the moral law. We are trained to obedience by education, and by good literature—the latter not including popular novels, &c.

* Readers who have my "Youth's Noble Path" will find an anecdote of Chandālas in a chapter on "Industry."

This talk was given by a mistress to a class of girls.

A song sung in the same municipal school merits a note. Three girls joined their hands, as if devotionally, palm to palm, and chanted a Durbar hymn. Presently, they threw out their hands and stepped forward, still singing, and pointed to a Union Jack suspended from the ceiling. The mistress unfurled it, and there fell out a flowery ornament, made by the children themselves from thread and paper. The mistress cut this off, and placed it round the picture of the King-Emperor George V.

In another school, two boys presented themselves before the visitors, and, standing one on each side of a flower-pot containing a little rose-plant, discussed the qualities and values of roses. At length, one of them vigorously affirmed that the best thing to do with such flowers was to make garlands as gifts to "The Director and to Sahib Gould." No sooner said than done, and garlands were flung over our necks, the roses being intertwined with tinsel, and bouquets were added by way of joyful climax. Thus adorned, we made our salaams, and mounted the bullock cart which performed the part of official equipage. The garlanding ceremony is exceedingly common on all sorts of occasions of welcoming.

Song, ceremonial, dramatic instincts, combined with an essentially religious attitude (using the term religion in the most catholic and ethical interpretation), provide material for the Indian education of the future. I cannot pretend to possess a large basis of observation, but I do venture to foretell that, in spite of innumerable and vast difficulties, the citizen-training in this historic country will some day be an inspiration to the rest of the nations.

F. J. GOULD.

Dharwar, January 23, 1913.

PATRIOTISM IN THE BALKANS.

THE fortunes of the Balkan States are at present in the melting-pot, and what the future holds for them, individually, or as a united group of races indissolubly welded together during the conflict which has provided so many surprises for Europe within the past two months, no one can prophesy with any certainty. But it seems clear that the tyranny of the Turk is at an end, although internal rivalries may be only about to begin. The power of the Oriental despot has been broken by the passionate valour of a people too long oppressed, but cherishing in secret the desire for vengeance and the love of freedom which always go together in the hearts of those who chafe under an alien yoke. And we could not wish it otherwise. From the point of view of the detached philosopher, holding himself aloof from racial struggles and political or religious controversies, which interest him only as marking the process of evolution, quite as good a case may be made out for the individual Turk as for the Bulgarian, the Serb, or the Montenegrin. His temperate habits, his religious zeal, his affectionate family relations, courage, and powers of

endurance are as admirable as those of his Christian enemies, who, it must be confessed, took him at a disadvantage before the difficulties arising from a drastic change of régime had been fairly grappled with or the harassing war in Tripoli concluded.

But Turkish rule belongs to the past; its methods are a survival from earlier times which the civilised world has outgrown, and it has proved incapable of adapting itself to the freer and more progressive spirit of modern times. Officials, insolent in power, and merciless in their determination to stifle every patriotic impulse in a conquered but undaunted people, have filled up the cup of misery and degradation to the brim. Injustice has followed injustice, and repeated humiliations have driven the barb home to the hearts of men and women bleeding with unnumbered wrongs, till at last the avenging Nemesis has brought about that astounding crisis which has arrested the attention of the whole world. We may well say that the long night is over, that the sun of liberty is at last shedding its rays over those lovely valleys beneath the shadow of the Balkan, redolent with the fragrance of rose-gardens, musical with the sound of mountain torrents, and yet so often the scene of rapine, torture, and bloodshed which the imagination shrinks from picturing.

Forty years ago this heroic deliverance was hoped and prepared for, and many abortive attempts were made at that time, under the hope of help from Russia, to throw off the Turkish yoke.

The eager hours and unreluctant years

As on a dawn-illuminated mountain stood,
Trampling to silence their loud hopes and fears,

Darkening each other with their multitude,
And cried aloud, Liberty!

Among the younger men were numbers of zealous patriots, who, inflamed with a sense of national impotence and weary of the inertia of their countrymen, went about among towns and villages, often in strange disguises, fanning the inextinguishable fires of rebellion, and organising committees of insurgents which met in secret to discuss what form the revolution should take. They belonged to a type of ardent spirits which always appear in history invested with the glamour of romance. Passionately alive, courageous to the point of foolishness, capable of enduring severe hardships and privations, often illogical and fanatically one-sided in their views, as the genuine Crusader must always be—such men serve to keep alive the heroic traditions of the past which it is inspiring to recall even when life has ceased to be adventurous. More than that, they are always pioneers of a new civilisation, and the champions of weaker natures whom terror has rendered powerless to assert their own rights. They flash out upon the world in all the glory of their knightly valour, with the song of freedom on their lips and the smile of youth in their eyes, and spread the contagion of lofty ideals wherever they go.

So it was in Bulgaria in the year 1875, when one of those partial insurrections referred to took place which has been vividly described in "Pod Igo" ("Under

the Yoke") by Ivan Vazoff (London: William Heinemann), recently translated for the first time into English. At that time a wave of patriotic fervour was passing over the country; a divine intoxication seized the people; the counsels of moderate men were repudiated. Everybody was convinced that it needed but a general uprising, with or without military training or proper armaments, to put the tyrant to flight. Incessant drilling went on in the little pastoral hamlets under the snow-capped mountains; the children played at war, marching proudly under their toy banners; the women baked hard biscuits and moulded leaden bullets to keep in reserve, and cannons were even fashioned out of hollow cherry-trees, which were destined not to go off when they were fired at the critical moment. In short, preparations were made which sound strangely theatrical and unreal as one reads about them, for a grand *coup* intended to change the course of history and release Bulgaria from thralldom for ever. But the time was not yet ripe and the people were not yet ready. A consciousness of inefficiency and secret reluctance took possession of many, who were outwardly valiant, when the time of trial actually came; there were deserters from the trenches when delays occurred well calculated to try the patience and courage of men who were not hardened campaigners. In some places the rising began too soon, in others too late. Finally Turkish hordes succeeded in stamping out the insurrection, setting fire to the towns whence streams of wretched fugitives poured out in frantic flight across the mountain passes, and putting to death the heroic leaders of the movement, whose brave hearts were already broken. Thus ended this ill-timed attempt to begin the war of liberation which was to prove so victorious many years later. "It was a poetic folly," says Ivan Vazoff, "for young nations, like young people, are poetical."

The writer of "Under the Yoke," who is still alive, has himself played a part in the stirring events which marked the struggle for development of the Balkan people in the nineteenth century, and the story of his life bears many points of resemblance to that of Ognianoff, the bold young patriot who first appears under the name of Kralich at the beginning of his famous novel. He was a constant object of suspicion to the Turks from the early seventies onward, and had to fly across the Balkan to Roumania, where he wrote much of the lyrical patriotic poetry which has become so popular throughout Bulgaria. In 1878 Sopot, his native town, was destroyed, and his father murdered by Bashi-bazouks. In 1885 he visited the battlefields of Slivnitza, Tsaribrod, and Pirot during the Serbo-Bulgarian war, and it was in the years that immediately followed, when he was residing in Odessa, that he wrote "Pod Igo." His poems are said to be full of the woes and passions, no less than the simple pleasures and childlike hopes of a pastoral people under the yoke of servitude, and Mr. Edmund Gosse tells us that although "his success has already led to the creation of a school of young Bulgarian poets . . . not one approaches him in the melody of his metrical effects or in his magical command of the resources of the Bulgarian language." As a writer of romance he

would appear to be equally inspired, and we must go to the Russian novelists for anything approaching the simple directness of style, the vivid characterisation, the dramatic intensity and pathos which mark this enthralling story.

As for Ognianoff, the hero of the tale, and Rada, his sweetheart—a winsome little schoolmistress, all gentleness and timidity, who can yet show the most superb courage in the face of danger and death—we shall hold them both dear to the end of our days. Ognianoff is, indeed, "a veray parfit gentil knight," chivalrous and warm-hearted, who only disappoints us when he allows a stupid suspicion of Rada to take root in his mind. He has a way with him which none can resist, not even the illiterate goatherds, who listen to his impassioned words with a look of wonder. He is full of reckless courage which exposes him to peril at every turn. He nourishes that spirit of splendid optimism which refuses to believe that the odds are ever against a man whose cause is just, and although he believes in violence and bloodshed when it is a question of avenging a nation's wrongs, he has a fund of tenderness and compassion which at times threatens to defeat his ends. He takes part in the murder (we confess it can only be called murder) of two villainous *zapties*, who are journeying to a neighbouring town after beating to death an innocent old man and terrorising the household of a kindly peasant suspected of patriotic notions. As they lie dead the son of the old man slashes at the corpses with his knife in a frenzy of rage. Ognianoff turns away in disgust from this butchery, but he argues sternly with himself:—

"It's a savage revenge, but justifiable before God and one's own conscience. It's blood-thirstiness; but it's a good sign. The Bulgarian's been a sheep for five centuries, it'll be well if he becomes a wild beast now. Men respect the wild goat more than the tame sheep, the dog more than the goat, the ferocious tiger more than the wolf and bear, the bird of prey more than the barndoor fowl which supplies them with excellent food? Why? Because they represent force, which means liberty and justice. Let philosophy flourish, human nature remains always the same. Christ has said, 'If they strike you on one cheek, turn to them the other.' That is divine, and I bow before it. But I prefer Moses with his 'An eye for an eye and a tooth for a tooth.' That's the natural law which I follow. It's the inexorable sacred principle on which must be based our struggle against the tyrants. To show mercy to the merciless is as base as to expect it from them."

A man who has to reason things out in this way is not really intended for deeds of bloodshed, from which he instinctively revolts, however much he may try to persuade himself that he is; and when the day of deliverance comes he and his alike are only too glad to put their sympathy for the oppressed to other uses, and pour their noble zeal into more peaceful channels for the advancement and happiness of their fellows. Meanwhile it is impossible to read the chapter entitled "God is too

high and the Tsar too far" without feeling that those who have never been called upon to suffer the mental anguish and physical torture therein described have no right whatever to sit in judgment on men who seek for vengeance in the rough and ready way adopted by the enraged villagers of Altinovo.

But Ognianoff is not always occupied with thoughts and deeds of this kind, neither is the story itself lacking in gaiety and humour, although it has more than an average share of battle, and murder, and sudden death. A freshness as of an early April dawn breathes through its pages, and the events narrated take place amidst such wild and picturesque scenery that at times it seems as if we must be witnessing some romantic and impossible drama, in which old mills and monasteries, cottages wreathed with vines, tumultuous mountain torrents, and market places filled with quaintly attired peasants play their part as a matter of course. But it is a real country which Vazoff describes, a country that he loves; and we, too, learn to love those rose-gardens and vineyards, those verdant forests and grassy slopes dotted with peaceful flocks, those starry heights covered with snow and scarred with ravines amidst which the people of Bulgaria pass their lives. Village customs are described with delightful zest, and there is a description of the performance of a play entitled "Suffering Geneviève," given at the boys' school at Bela Cherkva, which is full of droll touches. And then there is the meeting of the revolutionary committee at the Green Dell, when Chorbaji Marko, a cautious man, is persuaded after much expenditure of passionate argument that the country is really ablaze, and that Turkey is doomed. Such scenes happily live in the memory, together with others which it is less pleasant to remember, and make us realise something of the temper and traditions, the naïvete and hardihood of the Bulgarian people.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

ABSOLUTE CLAIMS IN RELIGION.

SIR,—The correspondence which you are now bringing to a close has been an immense encouragement. It registers a decisive advance on all the many similar discussions which from time to time have appeared in your columns. It shows that even in the last ten years we have travelled far, and, happily, in the right direction. We can see that the cold rationalistic type of theism is as extinct as the Great Auk.

But another warm and fruitful type of theism exists. If it be not as yet quite a Christian Theism, it is moving steadily in that direction, and it will, before long, find its finest realisation within and not merely alongside of Christianity. This theism is

an inward and, in the true sense, evangelical life: not anti-Christian; hardly so remote as to be fairly classed as even non-Christian. But in the supposed interests of the purity and freedom of religion its representatives hesitate to confess a complete dependence upon Jesus Christ and his historic Church. They do not, as do some, gaily and glibly vaunt of the nearness and accessibility of God. This is a truth they tremble at even as they affirm it. They know by personal spiritual experience that it is in His Holy Presence that they feel most poignantly the paradox of their own dreadful distance. While they commune with him Spirit to Spirit, and Ghost to Ghost, they realise that it is an awful thing to fall into the hands of the living God. Such an experience is, like all genuine mysticism, a true and fruitful experience, and without it religion loses its vitality. It is infinitely preferable to the acquiescent "second-hand" Christianity of conventional sacerdotalism and conformity. It is immeasurably more morally earnest and spiritually strenuous than that tired, disillusioned Christianity which becomes an interim makeshift, a "going concern," or a kind of cultus of ancestor-worship which it would be inconvenient if not dangerous to disturb, and which, therefore, had better be allowed for peace-and-quietness' sake to roll on in its own momentum for a few more unheroic years. If real Christianity were indeed of this languid parasitic kind, the sooner men of nerve and daring conspired to get rid of it in order to a new quest, or even merely to save the name of Jesus from further dishonour, the better. Christianity is nothing unless it is mystical and regenerative; unless it brings us as a catholic corporate intercessory fellowship, and not merely as insulated individuals, into union with a holy and redeeming God here and now; unless, therefore, it is felt as the most awakening and authoritative passion of our lives.

Some of your writers have shown a strange inability to grasp what is meant by the concentration and intensification of Christian loyalties. They seem to think that it means that the modern Church is to be like an army fighting at the front, but always dependent, through a long line of communication, upon a base 2,000 years away in a foreign country called Palestine. This line of communication is thereupon shown to be vulnerable at a hundred points, and the base to be quite possibly a myth, or an extremely incoherent or obscure reality. I can only beg your readers to clear their minds of the fallacies of that kind of picture-thinking. Fidelity to Jesus Christ is never a hindrance but always an inspiration to further conquest; it is never an arrest, but a releasing condition of true Progress; it is never a weakness or an insecurity, but a mighty energy and an assuring guarantee.

If we must think in pictures, the truer image is not that of a horizontal moment. Christianity is not an attenuated rosary of successive beads separating us from the final Cross. It is at once (as the symbol of the Cross suggests) a vertical and a horizontal movement. Rather, it is a total enrichment of being which, like leaven, "advances" and "progresses" in all directions at once. Or, like a tree, it grows

upward and outward precisely because its roots grow downward. It ascends to new reaches of air and throws out laterally great branches, because it is *all the time* drawing life and sustenance from its original roots which strike ever more deeply and widely into the old rich loam of history. And that, after all, is our Lord's own parable of the mustard seed.

My critics are, in their hearts of hearts, well aware of the application of this parable to our discussion. Only, being themselves leaves of that tree, they are so absorbedly conscious of living by virtue of present sunshine and wind and dew and rain that they forget their dependence on the *equally present* sap and root. We are not less mystical than they. I think we are more mystical and also more "theistic." What we are all the time urging is, —Yes, all you *positively* say is true. We also enjoy the free breeze of God's increasing inspiration which bloweth where it listeth. We rejoice, sometimes even to ecstasy, in the sunshine of His perennial grace. We feel, even as you, to the thrilling core of us, the gladness of these recurring springtides, wherein God renews His ancient rapture. We, too, respond to all the encouragement and all the chastisement of these bracing, stinging elements which are the disciplinary experiences of our life. All this is ours as it is yours, and at least as much ours as yours. We divide from you not at all on these things. We divide from you when you set down your negations and limitations and understatements as conditions of fellowship, and refuse us the liberty of going further than you do in a positive and constructive way. For we feel, as some of you seem not to feel—or to a degree that some of you do not feel—that in addition to all this we are further dependent on the historical and divine ichor, which, *even at this very moment*, feeds every fibre and runs through every vein of the Church of Christ, and finds its main tap root in the personality of Jesus. "I am the vine, ye are the branches." Where we agree with the Theist (as against the orthodox Christian) is here, that "My Father (not Jesus) is the husbandman." Where we agree with the orthodox Christian (as against the cosmopolitan Theist) is here: "I am the vine," and "He that abideth in me and I in him, the same beareth much fruit." We are, indeed, personally unworthy of our Christian faith, and fail to bring forth, as we should, the fruits of the spirit, and we confess that many a cosmopolitan Theist puts us to shame. But, even so, we are differentiated from cosmopolitan Theists by one fundamental fact. We definitely recognise and declare that our life needs for its complete fulfilment that we should thus abide in Christ. Some of us could, perhaps, tell of moments when we have so experienced our mystical and catholic incorporation in that Historic Vine that henceforth cosmopolitan Theism has seemed comparatively thin, and to belong qualitatively to a lower and less mature plane of our spiritual experience.

And this brings me to the crucial fact. Whether we mean to follow Jesus or not, one thing is quite certain. He did not preach a mere cosmopolitan theism. He preached something far stronger and richer, a Christian Theism whose char-

acteristic was that the disciples found the Father in and through Jesus Christ. God was no longer a mere Hebrew Jehovah or a Father Zeus or a Magna Mater or a Divus Cæsar, but the God and Father of our Lord Jesus Christ. Some people may not like this heightening and intensifying of the value of the word "God." But the point is not whether they like it, but whether it is the fact. Our business is not with Jesus as we should like him to have been, but (if at all) with Jesus as he actually and historically was. It is absolutely beyond cavil or dispute that Jesus made extraordinary authoritative claims on the personal loyalty of his followers *to himself*. To avoid apologetic bias, let me quote a scholarly Jew writing in that monumental modern work the Jewish Encyclopædia: "The most striking characteristics of the utterances of Jesus regarded as a personality were the tone of authority adopted by him, and the claim that spiritual peace and salvation were to be found in the mere acceptance of his leadership. Passages like 'Take my yoke upon you . . . and ye shall find rest unto your souls' (Matt. xi. 29); 'Whosoever shall lose his life for my sake . . . shall save it' (Mark viii. 35); 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me' (Matt. xxv. 40), indicate an assumption of power which is certainly unique in Jewish history, and indeed accounts for much of modern Jewish antipathy as far as it exists" (Jewish Encyclopædia, vol. vii. p. 163). I may refer also to a similar statement, combined with a conclusive rebuttal of the charge of egotism, which will be found in Dr. Drummond's "Character and Authorship of the Fourth Gospel" (pp. 38 ff.).

It is therefore no use trying to disguise from ourselves that this authoritative "self-assertiveness" actually belongs to Jesus. Nor is it consistent with a truth-loving historical science to minify the nature of it. It is *there*, and it is crucially significant. What are we going to do with it? Some of your correspondents are obviously embarrassed by it. They do not quite like to reject Jesus altogether, neither are they prepared to let these claims stand or to submit to him as to the human Lord and Saviour of their moral and religious life. This means a decisive self-committal, an abandonment of the hotch-potch attitude of all-things-in-general to become his disciple in particular. Nevertheless the choice must sooner or later be made. After all we do not choose Jesus: he chooses us and claims us. Moreover, he chooses us, not with a merely amiable geniality but as a Master and Leader, that is to say *on these very terms* which demand our free voluntary self-giving, our loving self-surrender and personal loyalty. Jesus was conscious of his moral and spiritual Lordship over his disciples and proclaimed it. He was aware of his God-given, God-inspired personal mission, and could not, except by treachery to an inner trust, refuse to declare it. He comes not to submit himself to our choice but to ask us to submit ourselves to his. Though he must begin, as every leader must, by asking us to judge even of our own selves what is right, yet *ultimately* we do not judge him but he judges us, because (like every

creative genius) he sets our very standards of judgment and sets them (and here is the crucial point) *in that very sphere of values where values become absolute and final*, namely, in the sphere of morality and of mystical experience. This does not imply any sort of intellectual infallibility on his part. It does not involve on our part a denial that he was mistaken about the authorship of a particular psalm, or about demoniacal possession, or about natural science or things of that sort. But it does involve, on the part of a disciple, *an act of love and of faith*, which is at least as irrevocably and finally self-committing as that whereby man and woman give themselves to each other in wedlock. Not for nought has the Church and the individual soul been spoken of as the bride of Christ and he as the bridegroom. It is a strong similitude of the absolutism of our Christian fellowship and catholic union. We must reject or we must accept his moral and spiritual claims upon us. *The one thing we must not do, because the most insulting and the most blasphemous, is to patronise and condescend to him with a philandering, non-committal admiration.* If we see God's tenderest appeal and revelation in and through him; if we see Infinite Holiness judging us and Infinite Mercy reconciling us, in and through him, then he holds us finally and firmly; and in that constraining grip of his we find our spiritual liberty. The Son hath set us free and we are free indeed.

Mr. Bradley, in his Oxford Lectures on Poetry, has said that "we cannot apprehend an object as sublime while we apprehend it as comparably, measurably, or finitely great. Let the thing be what it may—physical, vital, or spiritual—the moment we say to ourselves 'It is very great, but I know *how* great,' or 'It is very great, but something else is as great or greater,' at that moment it has ceased to be sublime." Christendom rightly sees this unmeasured and unrivalled greatness in Jesus, because in him is seen the highest expression of God. To approach him with a guarded and moderated affection is an offence and an affront. If we feel our own or any other man's superiority to him, then, in God's name, let us decisively reject Jesus, not because he has not still some moral eminence, but because he claims from us a loyalty to which his own personality is felt to be inadequate. But if we feel our own and other human beings' inferiority and need, if we feel his own overtowering sublimity, then let us change our apostasy into an apostolate and bow the head saying, "Thou hast conquered, O Galilean!"—Yours, &c.,

J. M. LLOYD THOMAS.

The Old Meeting Church,
Birmingham.

SIR,—The space you put at my disposal precludes anything but a brief categorical treatment of some of the points raised in this controversy.

(1) I find no misquotation from Martineau's 1838 sermon. Martineau himself continued as a "Unitarian" the "system" which he deplored, and did not doubt that "either our present Unitarianism [1838]

or something far better will be the ultimate faith of men." This "something" he found in a further development of the same "sceptical" system, and not in any return upon his steps.

(2) Mr. Whitaker replies that he does not believe that Jesus is God, that is, he "does not call Jesus God any more than the New Testament does." But the New Testament does call Jesus God, if the prologue of the fourth Gospel can be said to apply to Jesus. Dr. Selbie believes that Jesus "has the religious value of God," and Mr. Whitaker applauds this belief. But Dr. Selbie also believes that Jesus "has a place in the Godhead" and insists on the gulf dividing the Principal of Mansfield College from those who hold the humanitarian view of Jesus. If Jesus, in the New Testament, is in any degree *θεός* Mr. Whitaker, on his own hypothesis, also agrees. To a plain man this more than Balfourian subtlety of statement is too elusive. I do not know yet what Mr. Whitaker believes; his assertions only make confusion worse confounded.

(3) Why do I trouble myself about other men's beliefs? Simply because the implication of the unworthiness of those who do not follow these beliefs is constantly before our eyes in your pages. It may be a salutary discipline, but it becomes wearisome. An occasional irritant may possibly serve some purpose, but a process of chronic irritation can only induce distemper. If Mr. Lloyd Thomas can persuade his congregation of the validity of his doctrine of "Tri-unity" (whatever that may be), or even of the truth of the more specific dogma of the Trinity; if Mr. Whitaker chooses to press home to his congregation the validity of the various New Testament theories of the person of Jesus; I am certainly and admittedly outside the concern. These theological dogmatisms are their affair, not mine. But—

(4) (a) I am directly concerned in the disproportionate occupation of the columns of THE INQUIRER, a journal of Liberal Religion, by views which are absolutist, finalist, and essentially and intolerantly dogmatic in spirit. This is the burden of my protest, and not the finalist or absolutist or Trinitarian views in themselves. For the expression of picturesque mediævalism one can go to *The Tablet*, whilst for the cult of the Meticulous *The Church Times* is without a peer. Mr. Thomas's striking remarks concerning other men's cherished beliefs as a "nauseous broth" are unworthy of a paper terming itself not only religious, but a pioneer in religious thought. Hitherto, Christianity has certainly been the victim of a syncretistic process; now the solipsist out of his emotional subjectivism decrees "Thus far and no farther." This attitude is too pontifical for an "Inquirer." Modesty is desirable in the truth-seeker. I take it that THE INQUIRER still implies truth-seeking, whatever its chief contributors may do. Otherwise, is not a change of title desirable? To assert that the past has already and finally achieved the world's great quest, and that henceforth nothing is left but to accept and imitate, is also to assert that creativeness is no longer the prerogative of man, and therefore cannot be the *raison d'être* of any sane paper.

(b) Mr. Whitaker's review of Dr. Forsyth's book in last week's issue is entirely illustrative. We are told here of the re-discovery of "root facts." The re-discovered root fact is that religion needs "the moral, the holy." If the "Unitarian" (thus are we arrived at bracketing this word) had emphasised this, he would have been accused of uttering the platitudinous, and of unduly boasting his sacred principles. Further, it would be conveyed to him by Dr. Forsyth (and Mr. Whitaker) that his is not the right "root," because presumably he does not preface its enunciation with his antecedent belief in "Redemption by the Holy." It will avail me nothing, nor be of any moment to my congregation, that I myself preached only the other Sunday this very Gospel—which Mr. Whitaker, I grieve to hear, implies he has himself neglected. And why of no avail? Because I am accused of putting freedom before moral obedience, because I have no stable final authority, nor claim for mercy in Christ; because, in Dr. Forsyth's words, we can only trust God in a theological function as our Saviour, not simply as our Father—that is not Christianity—but as the Father of the Eternal Son and sole Redeemer. It is pertinent to ask in what sense Jesus himself uses the term "Father" in the Lord's Prayer; and whether Dr. Forsyth and Mr. Whitaker possess an authority of interpretation over and above Jesus himself.

(c) How much more worthy of the Fatherhood we all profess to acknowledge is the recent hope expressed by Dr. J. Abelson to Jewish hearers, that "the dross in the three great religions—Judaism, Christianity and Mohammedanism—should perish, and that their worldly elements should remain for all time." A Christocentric interpretation of this universe is belated: "God is only G.O.D." and Christ is all in all.

(5) Now a personal word. I am far from having any desire to impose my own views on the readers of your paper. I feel no call even to state them. If I were to do so I do not think I should shock or alienate the bulk of your supporters. Correspondents, however, have gratuitously credited me with curious ideas. I am accused of "pure Theism"—evidently a rather disgraceful imputation. I trust I am a Theist, though not in the abstract and eviscerated sense implied. I enter into no competition with Mr. Bradley's Absolute. The Theism of Jesus was a full, rich, most imaginative and idealistic conception, but neither final nor absolute; and I do not glorify the Person of Jesus at the expense of his own teaching. Do I renounce Jesus? I am asked. How is that possible? I reply. On the contrary, Jesus and his own teaching stand out for me in beautiful contrast with the statements concerning his Person so often contained in your columns. Dr. Lionel Tayler is convinced that "Jesus did much more than merely summarise Hebraic thought." So am I. But the mission of Jesus is more honoured by the balanced justice of Mr. Herford's "Pharisaism" than by hysterical encomiums he himself would have repudiated. Neither do I imply that the man who does not think with me thereby shows his moral inferiority or unworthi-

ness. That is the everlasting way of the dogmatist: he is not satisfied with holding; he must condemn. I cannot count it blasphemous if I also hear the accents of the Eternal Spirit in other voices than that of Jesus. And the new truths are made mine not by any arithmetical addition (or, as some fear, subtraction), but by the organic assimilation of spiritual affinities.

In conclusion, I welcome, Sir, the disavowal of the Absolutist theory in your own editorial, and end on the note with which I began: THE INQUIRER, if it continue true to the noble ideal of its founders, can never be converted into "The Christian Closure, and Sign of Past Times."—Yours, &c.,

H. D. ROBERTS.

Liverpool, February 18.

[We are sorry that Mr. Roberts has not avoided the personal note in a discussion which has been representative of a great variety of opinion and has maintained throughout a high level of thought and feeling. A writer who describes the cherished beliefs of other people as "hysterical encomiums" has hardly the right to complain so bitterly of some exuberance of language in another contributor. The only reply we care to make to his criticism of ourselves is to give him the hospitality of our columns as we have done frequently in the past.—ED. OF INQUIRER.]

SIR,—In your current number Mrs. Roberts refers to the use of ritual and ceremonialism in free churches as being a side issue to this controversy, but to one who believes that none of our present theologies can be "absolute," the use of suitable and suggestive symbols in our forms of worship is of paramount importance. To say that "Ritual implies of necessity the authority and prestige of long tradition" seems to indicate a complete misunderstanding of the reason for its adoption, though, of course, there can be no doubt that it gains much in value by a rich heritage of human association. I am sure that there are many who, like myself, feel the need for a symbolic ritual as a basis of common worship. To many of us the Christian Church to-day has ceased to represent our highest ideals, and it does not dominate our thoughts as it once did the thoughts of our forefathers. Much of the most valuable thought and deepest religious feeling of modern times is to be found amongst those who are out of sympathy with it, and who resent the authority of dogma and sacerdotalism. These are, however, the men to whom the Church must look more and more for her new life and strength; and just in so far as she provides them with suitable symbols which they may individually interpret according to the authority of their own intelligence and conscience, just so far may she claim to have met their needs, and to be their "Holy Mother in God." There is, I know, a tendency to substitute the symbol for that which it represents, so that, as it has been said, "The symbols of one generation become the gods of the next, and the devils of the one after"; but this is a danger which has probably been overestimated. In its origin, at any rate, symbolism or ritual was never intended to

take the place of religious feeling, but only to create or encourage it; and though in its development it may sometimes become perverted or degraded, it is only among an ignorant and superstitious people that it will become a serious stumbling-block. The more enlightened and truly free we become, the more we shall feel the need for rich and suggestive symbols to stir within us the consciousness of God.—Yours, &c.,

HERBERT CRABTREE.

Birmingham, February 15.

[This discussion is now closed.

ED. OF INQUIRER.]

THE ORIGINALITY OF CHRISTIANITY.

SIR,—It is scarcely possible for me to believe that Dr. Tayler means to convey the impression that his letter leaves, viz., that he considers all pain and suffering to be "sent" by God for our chastening. Surely he would admit that much is caused by breaches of natural laws and imperfect social organisation? While freely admitting that if life were to all a bed of roses, an educative influence would be missing, I am also forced by my own observations to believe that too often poverty and suffering cause deterioration instead of ennoblement of character! Then, as to what Christianity "borrowed," I am sorry I do not possess the books to give chapter and verse, but, having heard extra lessons read from the Hindu Scriptures, during many years, by the late Dr. Mummery, I venture to assert that the cardinal ideas of the Beatitudes and the Sermon on the Mount *can be found* in these earlier writings. Whether Jesus had access to them or evolved the same ideas independently, does not to me make any difference to the greatness of his mission, but fairness demands this should be known as well as the Nirvana doctrine.—Yours, &c.,

Wood Green, N.

M. FERMOR.

BOOKS AND REVIEWS.

SCHWEITZER'S ST. PAUL.

Paul and his Interpreters. By Albert Schweitzer. Translated by W. Montgomery, B.A., B.D. London: A. & C. Black, 7s. 6d. net.

SCHWEITZER's earlier book, "The Quest of the Historical Jesus," appeared like a stormy petrel in the English theological world. In some quarters it produced something like a panic, while in others there was hot jubilation at the sudden collapse of a generation of liberal criticism. It is hardly less remarkable that Mr. Montgomery's translation of the sequel, which deals with St. Paul in the same fashion, has produced hardly a flutter of excitement. The truth is that there has been time for the recovery of some sense of proportion, and the hurried judgment of men who were swept off their feet by a startling theory, advocated with a supreme assurance of its truth, is beginning to appear a little foolish. To calmer minds there was always something suspicious in the vigour and rigour of Schweitzer's method and his claim to the final word.

The same thing has happened so often before, and in a short time the new critic has had to lay aside the airs of a dictator and to take his place, often quite a lowly place, in the democracy of learning. As a matter of fact what is often described as the "liberal" position in New Testament criticism has not fallen, pierced through with many sorrows, at the blast of the apocalyptic trumpet. It has simply had a warning of the dangers of subjectivity on the one hand and of rhetorical overstatement on the other.

"Paul and His Interpreters" follows the same methods of arrangement and argument as its predecessor. A large part of the volume is devoted to a survey of the interpretation of the Pauline writings from Grotius to the beginning of the present century, written in the eager and dogmatic style with which we are familiar. As an account of a long and rather intricate literary movement it has distinct value, quite apart from any question of agreement with its critical judgments, and Schweitzer has the instinct of selection and the sense of colour of the literary artist, qualities all too rare in German theological writing. But all this is strictly subordinate to his main theme. His object is to apply to the Epistles the same apocalyptic theory which he had applied already with such ruthless zeal to the Gospels. The key to St. Paul's writings, he maintains, is to be found in the fact that the Apostle was a primitive Jewish Christian, steeped in apocalyptic ideas and owing nothing to the atmosphere of Hellenistic culture. "Paulinism and Hellenism," he says, "have in common their religious terminology, but, in respect of ideas, nothing. The Apostle did not Hellenise Christianity. His conceptions are equally distinct from those of Greek philosophy and from those of the Mystery-religions." Here he joins issue with the votaries of comparative religion, who are anxious to trace the infiltration of foreign influences especially in the sacramental teaching of St. Paul. As a statement of the case on the other side Schweitzer's argument is useful. It is a sharp reminder that theories based upon similarity are full of pitfalls for the unwary, when the mind has once lost its grip upon primitive historical facts in a mistaken devotion to abstract ideas. On the other hand we find it rather hard to accept Schweitzer's theory of a Jewish Christianity so completely insulated from the rest of the world, that a mind so keenly alert as that of St. Paul could resist a gradual process of permeation. On the one side and the other there is far too much disposition to overlook the towering genius of the Apostle himself, the inexplicable human element which is so often quietly ignored in the discussion of problems of historical origin, and to imagine that we can understand his secret either by plunging him into the Hellenistic world or by segregating him from its influence behind the ring fence of Jewish Christianity.

ENGLAND UNDER THE OLD RELIGION, AND OTHER ESSAYS. By Francis Aidan Gasquet, D.D. London: G. Bell & Sons. 6s. net.

No sensible person can approach a book by the author of "Henry VIII. and the

English Monasteries" with any other feelings than those of interest and respect. Abbot Gasquet has had the singular good fortune to shake some deeply rooted historical prejudices by his writings. He has also retouched for us many fading pictures of English religion in pre-Reformation times and given them new charm. Like most ecclesiastical historians, he is not without some apologetic bias, and his judgments of the past are quickly turned to practical account in the controversies of the present. To praise our ancestors is a familiar method of commending ourselves, though the implied argument is seldom strictly relevant. But Protestant advocates are so fond of using historical memories highly coloured by personal sentiment to prove their own case, that they have little reason to complain when an eminent Roman Catholic writer does the same thing. For ourselves we like to study history without any desire to serve confessional interests; but we prefer Dr. Gasquet's version of Roman Catholic life in the Middle Ages to that of an author writing in the interests, let us say, of the Evangelical Alliance. If the admiration is a little too enthusiastic, it is always easier to allow for the excesses of affection than for the false emphasis of dislike. The essays which have been collected in the present volume are hardly so important as some of their predecessors, but they provide good and varied reading in the little-known by-paths of religious history. Among them we may mention an account of the English and Irish Catholics a hundred years ago, and an historical survey of Catholicism in Scotland in penal days. In three of the essays Dr. Gasquet is on the familiar ground of the English Reformation, where he has fought so many of his historical battles. There is also a long essay on the Question of Anglican Ordinations, a controversy which seems never to draw to a conclusion and brings little satisfaction to either side.

ROGER OF SICILY AND THE NORMANS IN LOWER ITALY, 1016-1154. By Edmund Curtis, M.A. London: Putnam's Sons. 5s. net.

THE most recent addition to the "Heroes of the Nations" series is specially welcome, because it fills a distinct gap. On some of the other heroes there is a voluminous literature available for the English reader, and the difficulty is one of choice; but on the fascinating period covered by the volume before us the field is almost barren, though the confession is hardly creditable to a people who themselves owe so much to the splendours of Norman rule. The casual English visitor, who stands before the mosaic picture of the crowning of King Roger by the Redeemer in the Martorana at Palermo, probably turns away with very dim ideas of its significance and the strange suggestiveness of its Greek inscription. But the brief period of Norman domination in the South illustrates the gift for rule which was so conspicuous in William the Conqueror, and in ways for which our own history provides no parallel. For the Northern race had to face the problems presented by a mass of Greek and Moslem subjects of nimble wit and cultivated taste. Under Roger II. the court

of Palermo became the centre of learning and refinement. The king himself was a patron of the arts and a great builder. The cathedral at Cefalu and the Capella Reale, in its jewelled magnificence one of the most splendid shrines of worship in the world, remain as memorials of his activity. But he was equally renowned for the justice of his government and his stern devotion to the majesty of law. "He was a lover of justice," says a contemporary writer, "and its defender, and the sternest oppressor of evils. No one did he ever seek to punish by forejudging. So great and so salutary was the fear of him that in all the confines of his realm . . . all iniquity was suppressed." In Mr. Curtis' pages this notable reign is treated in its political relations, a story of some intricacy and full of exciting incident, and also as an illuminating chapter in the history of civilisation. The book is very well illustrated with maps, modern views and reproductions from manuscripts.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—Ancient Stained and Painted Glass: F. Sydney Eden. 1s. net. The Icelandic Sagas: W. A. Craigie, LL.D. 1s. net.

MESSRS. CHATTO AND WINDUS:—Cambridge from Within: Charles Tennyson. 7s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Mystery of Cloombur: A. Conan Doyle. 7d. net. Susannah and One Other: E. Maria Albanesi. 7d. net.

MESSRS. LONGMANS, GREEN & Co.:—In God's Nursery: C. C. Martindale, S.J. 3s. 6d. net.

MR. T. FISHER UNWIN:—How England Saved China: J. Macgowan. 10s. 6d. net.

FOR THE CHILDREN.

A YOUNG HEROINE.

WHEN we hear the words "Hero," or "Heroine," we generally picture to ourselves someone very strong and brave and enduring; someone who has shown great courage in danger, or endurance under suffering, or who has been willing to sacrifice him or herself for others. We think of such names as Joan of Arc, or Sir Philip Sidney, or Columbus—not forgetting Grace Darling, who lived more nearly in our own time. They all did great and noble deeds of which we hear, and which, indeed, I think will never be forgotten.

But many other fine things are being done, every day, of which we hear nothing. No one makes much of the doers of them, except only the few who know these humble, gentle ones, and who keep their memories green always. They may not have done big things, but that is perhaps just because big things never came to them in the day's work. And small things are just as wonderful, of just as great worth as big things, in the eyes of the Father, Who beholds the fall of a sparrow, if only these small acts are

performed in the right spirit—the spirit of love and duty and goodness.

Such a young heroine I knew first when she was about seven years old, and almost quite blind! Can any of you who read or who listen to this paper imagine for a moment what the short word “blind” means? Think what it is when you play Blindman’s Buff. How confused you feel! How aggravating it is not to know where you are, or who is near you, and what a relief it is to have the handkerchief taken off your eyes. What a deep breath of satisfaction you draw when you can look round again—and that blindness only lasted a few minutes, and it was only play. You knew you could end it any moment you liked. But the real blindness is always there. It never ends.

Blind! Close your eyes, even for ten minutes, and how terribly long the time seems! But do it, and then try to realise what it must be like never to see the light, or the beautiful sky—sometimes purple, sometime blue, with drifts of fleecy white clouds wandering across it like sheep in a heavenly meadow; sometimes, at sunrise or sunset, so gorgeous, so unutterably glorious that no words of poet, no palette of painter can give more than a faint representation of what has been there. Why, even a grey sky, soft and brooding, is a thing to watch and love, so restful is it. Fancy never to see these marvellous changes going on, never to see the moon sailing serenely through the evening skies, never to see the sweet heart of a rose, or be able to pluck a violet or primrose from the fresh spring grass!

Worse still, think what it must be never to see the kind faces of those who love you, on whom, too, you always must depend. And this last trial is often a very bitter one. It is so hard to feel yourself a burden.

It was hard for my heroine, because she was very plucky by nature, very industrious, and always wanting to be doing something herself. So that it seemed doubly painful for her to have to ask help from people about her. That was one of her trials. Another was, being prevented from doing things she longed to do—not for herself; she was the least selfish child you can imagine. But she soon felt it hard not to be able to help mother—mother, who was lonely and poor, and very, very sad; for a great deal of grief had come into her life besides that worst trouble, the threatening blindness of her one little girl.

So, when my young heroine was old enough to understand this, and that understanding came very soon, she determined in every way she could to try to help mother. You might think that an impossible thing. “What,” you might think, “could a child almost quite blind do? Why, would it not have been better for her to just sit still and keep out of the way?” Well, she didn’t think so, and you would scarcely believe all she learned to do with scarcely any sight at all. She could cook, could make cakes and pies, and do quite a lot of other things in the house. Sometimes mother was ill; then my young heroine would nurse her so lovingly! Outside she had her pet dog and pony, her poultry and her garden. It was curious to see her among all these

things, tending them skilfully by the sense of touch. Those who are blind learn to use the power of feeling most wonderfully. She would feel the soft blossoms and leaves, and inhale their perfume, and never, no, never did she say that it was hard for her who did so love colour and beauty not to be able to behold it in these treasures of hers. She just enjoyed the compensation that God gives, and that is, when one sense is gone another is strengthened to make amends. Her sense of feeling grew so that you would imagine she saw by her finger-tips. When you watched her moving about the old home so familiar to her, you never would suppose that she scarcely knew day from night.

And God gave her other compensations. She had a beautiful, brave, loving, cheery nature. Not only did she never complain, though in addition to having almost lost her sight she suffered terrible pain often; but she was so bright and gay that her presence was like sunshine. Everyone loved her. Everyone wanted to help and cheer her. Everyone was sorry for her; except one person. And who do you suppose that person was? Why, just herself! She never was sorry for herself, never wanted to be pitied; but was full of sympathy and thought for others who might be in trouble.

Once she was heard to express great pity for an old friend who had suddenly lost his sight.

“Of course,” she said, “I always knew I should be blind some day; but it must be terrible for him, not being used to the idea!”

It never seemed to occur to her that he had had his day of enjoyment among beautiful things which she would never behold, the kind, ungrudging, loving child that she was.

The gallant young heart is still now. God has called her home, and we are the poorer. We have only her memory left; the memory of a bright, a radiant spirit, greatly tried, but never conquered, by pain, and blindness and weakly health. In life she seemed to draw out the best and bravest and kindest feelings from even those who did not know her in person; and being gone on before, she “yet speaketh.” I tell of her here, thinking, first, that my words may cause some who read them to realise better what a sorrowful thing it is to be blind; but also hoping they may encourage some other suffering child to learn what was done by one so afflicted as my young heroine. So that instead of mourning, she brought joy; instead of a cloud, she was as a beam of blessed sunshine in the home she sanctified and endeared for all who knew her.

K. F. P.

OUR readers will be interested to hear that Dr. Crothers recently started on a trip to Chicago and the North-West. He was announced to preach at the University of Chicago on February 9 and 16. From there he intended to travel to St. Paul, then to Calgary, Edmonton, and Winnipeg, preaching and lecturing in each place. He will return to Boston early in March.

MEETINGS AND GENERAL NEWS.

THE LINDSEY HALL LECTURES. DR. ESTLIN CARPENTER ON CHRISTIANITY AND COMPARATIVE RELIGION.

THE fourth of the Lindsey Hall Lectures was given by Dr. J. Estlin Carpenter, on Thursday, February 13, the subject being “Christianity and Comparative Religion.” Dr. Carpenter began by giving a short summary of the growth and development of Christianity from its early beginnings among small independent communities linked by a common hope, and owing allegiance to a common Lord, up to the present day, when the churches still respond eagerly to the ancient command, “Go and make disciples of all nations.” Through all its vicissitudes, said the lecturer, Christianity has held up before all who have eyes to see an ethical ideal which has made the Imitation of Christ the most potent of moral forces, the inspiration of saints and martyrs, and now a new demand has arisen that its great Socialistic system should be nationalised within the limits of the State, and internationalised among the peoples of the world. It has called into being a thousand agencies for the redressing of wrong, and summoned every true disciple to take part in the conquest of evil. It has given the dim common population the power of bearing hardships, and taught them to look forward to a better order here on earth and a happier world beyond the grave. It has allied itself with art and poetry, philosophy and science, elaborated creeds, created a Scripture which it has invested with the authority of inspiration, and raised its documents to the height of oracles of God, and it still stands before the world as the quickener of our joys, our strength in sorrow, and the slow knitter of the bonds of peace.

It is not surprising that its advocates should claim for Christianity some sort of finality. It is sometimes called the absolute religion, for what can we conceive more exalted than its teaching, that we should be “perfect” even as the Father in heaven is perfect, and love Him with all our mind and strength, and our neighbour as ourselves? But this is an abstraction drawn from a complex web of relations which has ceased for us to have any reality. The world as we know it to-day is very different from anything that the men of the Gospel knew, although the mere expansion of the universe involves no more severance from God than did the flat earth and its piled up seven heavens above the firmament of Jesus’ day. We are reassured when we realise that there is that in us which we did not make, a power to recognise the infinite, to discern it in the august demands of duty, and find it wrapped in the inmost sanctity of love. But for the Christians of that time the realm of being was divided between two forces, God and the devil, and the emissaries of Satan came up from time to time from the abysses of hell to frustrate the works of the good. Soon, however,

would their opportunity be over. The course of the world was hastening to its conclusion, the Kingdom of God was on its way. The hosts of evil might gather themselves together for an expiring effort; homes would be divided, and families dissolved in hate, cities overthrown by earthquake, and nations embroiled in war. The very fabric of the clouds would be shaken, the stars falling from heaven; but then would the power of the Son of Man be revealed, the forces of evil crushed, and the wicked flung into everlasting flames.

The Gospel is framed in this lurid setting, and it is now widely admitted not only that Jesus shared the general outlook of his time, but that these ideas determined more or less his message, and the missionary preaching of his disciples. This conception of life we no longer accept, and the process through which Christianity is now passing is that of discharging from itself the cruder elements which gave it its first awakening power. It is its glory as a moral and spiritual force that it can endure this loss and undergo this transformation without difficulty, indeed, with positive gain. It is still the chief source, if you will, of our religion to-day, full of the vitality and freshness which Jesus imparted, but it is not the *sole* source. No historic religion can ever claim finality. The new religions that are born must always, of necessity, take shape according to the ideas of their age, but this deprives them of all authority save that which later knowledge confirms. A similar transformation is taking place in relation to the social ideals of our time, which, in their turn, react upon religious conceptions. It is the hope of social reform, of the increase of the gifts of the spirit in purity, and love, and joy, and trust throughout the world that is inspiring Christianity to-day. New ethical, economic, and scientific ideas, together with a hundred other spiritual energies, are gradually enlarging the old boundaries of thought, opening fresh vistas of the world, and strengthening the faith that we do not live for ourselves alone.

There is another field of discoveries which will more and more influence our conceptions. Everyone knows how the great faiths of antiquity are being revealed by patient scholarship and research, and how the literatures of the Greater Bible have been unrolled. They have been recovered from mound, and tomb, and ancient library, and we know that we are exploring the immense experience of the race and reading the autobiography of man. Many are the problems which a comparison of these religions suggest. We stand to-day in a position analogous to that of the early Christians as they watched the streams of Greek and oriental thought flowing around them.

The cults of the Eastern Mediterranean are now coming more clearly into view, and the mysteries and initiations yield up some of their secret doctrines of rebirth behind strange rites. The great gods and goddesses of Egypt, Syria, Asia Minor, and Greece bore the title "Saviour." It was bestowed upon national heroes and victorious generals. A religious language was thus formed

quite independently of Christianity, not on the same plane, but capable of adaptation. In the cults of Isis and Serapis salvation was regarded as bestowed by grace. There are secrets of regeneration and mystic visions of God. But these initiations were costly, and only reserved for those who could pay for them. They might demand a changed life, and lay stress on the obligations of austerity and devotion, but they could only be for the few, and had no message for the poor. This was the unique feature of Christianity. It came to seek and to save the poor and the outcast. When Jesus dined with a tax-gatherer he started a long line of redeeming activities which Christianity has never since let go, though salvation has sometimes taken strange forms. The dread prospect of the wrath to come forms a lurid background to the Gospels. Jesus himself seemed to be under no illusions about his countrymen. The east and the west would supply guests for the great banquet of the Kingdom, but for those whom he would not admit there remained only darkness and wailing and gnashing of teeth. Make what deductions you please for these utterances, and it remains true that Christianity was launched under these threats of doom. Even in the Fourth Gospel the Son of Man still denounces his countrymen as the children of the Devil, and at the last hour refuses to pray for the world, and limits his petition to those who are already safe, because they have been given to him and are out of its grasp.

Dr. Carpenter then went on to show that one great religion alone stands out as a parallel to Christianity in that it is also a Religion of Deliverance—namely Buddhism, and gave a brief survey of its history, its doctrines, and the changes which it has sustained in the process of development, resulting in the mitigation of earlier severities and a deeper consciousness of union with Brahma. He explained how Gautama's teaching of the way of salvation by the Eightfold Path gave a new interpretation to the ancient religious philosophy of India, which was immeshed in manifold rites and dogmas, and bestowed on the world a new faith embodied in a great historical personality—an incarnation of the Buddha who had won his way to enlightenment after a succession of lives spent in toilsome discipline, and renounced the ultimate bliss of Nirvana in order to carry on his work of rescue and salvation. His disciples were called upon to devote themselves to something more than their own redemption, and thus had to share the labours of the universal deliverers. A description followed of the beautiful ideals which have gathered round the conception of Maitreya, the Merciful, one of the great Bodhisattvas who is worshipped in China as Kwan Yin, in Japan as Kwannon, and one mightier than he, Amitabha, the Buddha of Boundless Light, who has made the greatest sacrifice of all, the sacrifice of eternal rest, for the sake of mankind. In this supreme figure the Buddhist doctrine of universal salvation culminates. The doctrine of salvation by "the grace of Amida," as preached in Japan centuries ago, is very similar to the evangelical doctrine of Christianity,

and has created a language which is almost the counterpart of that with which we are familiar. In conclusion, Dr. Carpenter emphasised the cardinal fact that although the various forms of religious experience are not the same, or of equal value, no student of the history of religion would claim now that any of them have a monopoly of the truth. The day of dogmatic churches is passing away, and if something precious seems to be passing with them, the gain will be immeasurably greater than the loss. The light will not come from one source alone, but it will irradiate the world from every quarter, and bring the testimony of the whole human race that men are the children of God.

LIBERAL RELIGIOUS LITERATURE FOR THE BLIND.

THERE is cause for satisfaction in the improvement which has been effected in the literature provided for sightless people. The once prevalent idea that the blind must be merely amused is passing, and to-day some portions of the best English literature are obtainable in Braille—the popular type for the blind. There is, however, no provision made for those who desire instruction in Liberal Religion. Such religious books as are in circulation are of the orthodox kind, and those among the blind who have outgrown orthodoxy (and they are an ever-increasing number) are left dependent upon what others tell them.

It must be remembered that the blind are freer to think than persons who can see, because they are not distracted by surrounding objects. They are thus thrown back upon experience for an explanation of life, and the more readily discern the contradictions and weaknesses of popular theology, when once their minds are opened. It is proposed, therefore, to establish a circulating Braille Postal Library, consisting of Progressive, Religious, and Philosophical Literature. Permission has been obtained to transcribe the works of Dr. James Martineau, Dr. Channing, Dr. J. E. Carpenter, Professor Eucken, Professor Bergson, the publications of the British and Foreign Unitarian Association, the *Hibbert Journal*, &c. The primary cost will be the transcription and suitable binding of these desirable works, but the modest sum of £100 would enable a good beginning to be made. Donations for this object will be gladly received by the Rev. Fred. Hall, 56, Revidge-road, Blackburn, Lancs., who will acknowledge and duly account for same. Cheques and postal orders to be crossed "Manchester and County Bank."

THE RETIREMENT OF DR. FRANCIS C. PEABODY.

DR. PEABODY, for thirty years of the faculty at Harvard University, has just retired from the position of Professor of Christian Morals and Preacher at the University, with the title of Professor Emeritus. On January 30, we learn from *The Christian Register*, one hundred laymen and clergymen gave him a complimentary banquet at the Hotel Vendome, Boston.

Dr. Charles W. Eliot, associated with

Professor Peabody throughout his services at Harvard, presided. Bishop William Lawrence was present as an old school-mate; and among old friends who were speakers were the Rev. Dr. George A. Gordon, Dr. Samuel M. Crothers, President Hyde of Bowdoin College, and the Rev. Paul Revere Frothingham. Bishop Boyd Carpenter, Canon of Westminster, was also a speaker.

Dr. Eliot said he found in China a tendency, that Professor Peabody will find in Japan also, to encourage Christianity, unencumbered by any creed. That will be, for the next generation at least, the practice in both those nations, he said. He credited Professor Peabody with being a pioneer in social reform.

President Hyde, of Bowdoin, said that before Professor Peabody went to Harvard to look after its religious activities, not more than one-tenth of the students were earnest Christians. To-day, he said, thanks to Professor Peabody's work and influence, the world looks to Harvard for religious leadership.

Professor Peabody responded, and, in closing, declared: "The heart of the time is thirsty for the living God; and if God's truth is not poured down from above, then it will be pumped up from the brackish waters of social revolution."

Dr. Peabody is soon to visit Japan, to give lectures at five different universities. He will leave Boston about February 10, spend a short time in California, sail from San Francisco May 1, and reach home again about July 1.

THE SOCIAL MOVEMENT.

LABOUR AND THE CHURCHES.

MR. R. A. BRAY'S study in the series "Modern Religious Problems"* is the most discerning among many that we have seen on this and kindred subjects. An unusually well-equipped student, his long experience as a social worker prevents him from being academic or impractical. There is not a word of hostility to the churches in these deeply interesting pages, though there is much pointed and unanswerable criticism, which the organised religious bodies would do well to take to heart if they wish to put an end to the state of affairs at present existing. We are assured by responsible observers that not more than 3 per cent. of the male adult working-class are regular attendants at places of worship, which may be taken as a rough test that the remaining 97 per cent. are, whatever be the reason, out of sympathy with religion as presented by the churches. Mr. Bray is careful to point out that there is no need to ask why labour has left the churches, because it has never been attached to them. The question to which he addresses himself is whether future co-operation between them is possible, and urges that the indispensable requisites to this end are points of contact, a common faith, and a common cause.

Points of Contact.

Every Sunday, in vast numbers of P.S.A.'s and Brotherhood meetings, representatives of labour are the chosen speakers. If organised labour as a whole is not to be found within the churches, its children attend the churches' Sunday schools. Moreover, both the churches and labour are constantly brought into contact with the problem of poverty. Labour, rightly or wrongly, has a faith, a firm conviction that society can be based upon more just foundations than it is at present. In the main, the Labour movement, whatever mistakes its advocates may make from time to time, is a struggle for righteousness and justice and brotherhood and other principles more often preached than carried out in practice. "We must make life at least possible," says Mr. Bray in a passage of real eloquence, "before we can begin to spiritualise its endeavour. Life, as it stands revealed among the working classes, is of two kinds. There is the life of squalid poverty, confined within the narrow orbit of the immediate present, and drifting unconscious and irresponsible down the dimmed corridors of time; for such neither the churches, except as almsgiver, nor Labour will have either meaning or message. And there is the life raised above this abyss, but suspended over it as by a single thread, the life become self-conscious, restless, resistant. It is here that we find converts to Labour; it is here also that we might find converts for the churches. But the others, till freed from the burden of suffering or dulled despair, will never raise their eyes beyond the horizon of to-day's necessity. Till some measure of material well-being is assured there can be no beginning of spiritual growth. So far, at least, the door to the spiritual lies through the material."

The Present Duty of the Churches.

The churches must, then, in the good sense, "take part in politics" not by way of backing "practical politicians" (in other words, people who do not concern themselves with eternal principles of righteousness, justice, mercy, which the churches profess to believe in). They must wage implacable war on time-serving and opportunism, on luxury and self-indulgence, on national and international wickedness, on the thousand-and-one evils which, for the most part, are allowed to pass without anything but the most feeble criticism. Above all, they must wage war upon that invention of modern industrialism, poverty, in the sense of a great national problem. But here again we quote Mr. Bray's eloquent words. "Of these national sins, the greatest and the blackest is the sin that sees in our midst the hideous disease of poverty and destitution and leaves the ill unremedied. . . Poverty such as is revealed in every large town, with its huge masses of hopeless and broken souls, has nothing in common with the poverty of earlier times; it is a comparatively new phenomenon. . . Unparalleled wealth, side by side with misery and destitution without a parallel, unhealed and unregarded—herein lies the sin that admits of no forgiveness, and of this sin the nation is guilty, for civilisation can cure what it has called into existence. Labour knows the sin and denounces it."

The churches know the sin and are silent. Here and there, from a few representatives, come protests, but the great mass is dumb."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Brisbane.—A correspondent from Brisbane writes:—Our Progressive Church has passed its first anniversary. I was able to attend the conversazione held in honour of the occasion. The hall used was full—nearly 400 I estimate were present—many besides the congregation, of course. The ladies gave Mr. Price an M.A. gown of very light material, suitable for our hot summer weather, and the male members gave a collection of books, having obtained a list of those he wished for, also a revolving bookcase. The church's progress on the whole is very satisfactory, and members are already talking of starting a company among themselves to buy land and build a large hall, suitable for general use, to be let out during the week when not wanted by the church, and to be paid for in instalments by church funds, the casual rents going towards up-keep and the balance added to the church payments. There are now Sunday services morning and evening, held in a theatre; a Sunday afternoon service at Woolloongabba, a district in South Brisbane (a "Southwark" to Brisbane city); and a Thursday evening entertainment in Brisbane School of Arts Hall.

Horsham.—On Monday, February 17, the Rev. W. H. Drummond gave the first of two lectures on "Biography in the New Testament" at the Free Christian Church. The subject of the first lecture was "The Gospels as Biographies." "Autobiography in the Letters of St. Paul" is the title of the second lecture, which will be given on March 3.

Leeds: Mill Hill Chapel.—The congregation, particularly the elder members of it, has a special concern in the loss of the brave band of Antarctic explorers, for Captain Oates, the "very gallant gentleman" who sacrificed his life in the hope of saving those of his comrades was, on both sides of his parentage, connected with the Chapel, though, having left Leeds at an early age, he had never attended it himself. At the morning service last Sunday the preacher (Rev. Chas. Travers of Preston) made special reference to the event. Dr. J. F. Bridge's setting of Mrs. Browning's verses, "He giveth His beloved sleep," was sung by the choir, and at the close of the service Beethoven's "Funeral March" was played by the chapel organist, Mr. A. Farrer Briggs.

Liberal Christian League.—Informal At Homes are held at the office, 28, Red Lion-square, every Thursday afternoon, when a specially invited visitor generally leads the conversation into some interesting topic connected with the League's activities. These have been so much appreciated that a monthly Evening At Home has been started for the benefit of members engaged during the day. The Rev. H. Mayne Young, assistant to Canon Wilberforce, was the visitor last week. As a result of the visit of Miss Alice Buckton (author of "Eager Heart") last Thursday afternoon a class has been arranged for the study of words and symbols. Members wishing to join should apply to the Hon. Secretary at the above address. The arrangements for the Easter Assembly at Bolton are nearing com-

* Labour and the Churches. By R. A. Bray. Constable. 1s. net.

pletion, and will be shortly announced. In response to an invitation Dr. Hunter expressed his willingness to preach at Bolton, but under medical advice he has had to decline. In connection with some of the branches Free Christian services have been started on Sunday evenings for the benefit of those out of sympathy with the doctrines of the neighbouring churches.

Yorkshire Unitarian Sunday School Union.

The Quarterly Conference was held on Saturday, February 15, in the Unitarian Sunday School, Hunslet, Leeds, the President, Mr. C. H. Boyle presiding. A paper entitled "The Sunday School of To-morrow" was read by the Rev. Thomas Paxton, of Bradford. His keynote throughout was re-construction. The old order, he said, was giving place to the new, and while not forgetting how splendidly the past had contributed to the upbuilding of the world, it was good to feel in newer ideas, theories, and methods the throb of advancing life permeating the whole fabric of human existence. In no sphere of labour was this more true than in the Sunday schools. Mr. Paxton indicated the lines on which Sunday school teaching had necessarily gone in the past, and its educative influence in the days when council and technical schools did not exist, and proceeded to show in what way its work can best be carried on now that one of the elements that was very present in the minds of the first founders of Sunday schools had been adopted by the State. He emphasised the need for teaching of a more purely religious character. "How long will it be," he said, "before we all see that the first and essential duty of our Sunday schools now is the teaching of religion?" They could not begin too early in the teaching of religion to the young, and this opened up a wide field of subjects, for the historical side must be dealt with as well as the great moral and ethical aspects. This meant that there must be well-informed teachers willing to prepare definite lessons, with a conviction that they had something vital to impart, and a certain capacity for imparting it in such a way as to bring it home to the mind and heart of the scholar. The Church was beginning at last to understand that no small responsibility rested upon those to whom it entrusted the care and teaching of its young people, and it must be urged that in the revision of methods and reorganisation the Sunday school must not be overlooked. The Sunday school of to-morrow, when they had caught the spirit of reconstruction, would be an institution that gave definite religious teaching, with no uncertain aim before it, drawing out the spiritual element in the child and attempting the culture of the soul, as the day-schools draw out the mental faculty and develop the understanding. Such a school will demand sacrifice and earnest resolution from all engaged in the work, and definite, consecutive, co-ordinated lessons will be the order of things. With the general education of the scholar improving in day schools, so must the ability of teachers in the Sunday schools be improved. The Sunday school system of to-morrow will provide the facilities whereby the teacher who is resolved to do as efficient teaching as is possible will be helped to the limit of his or her power.

NOTES AND JOTTINGS.

THE LIFE-WORK OF ELIZABETH FRY.

It is a hundred years ago since Elizabeth Fry, the wife of a London banker, who came of the well-known Quaker family "the Gurneys of Earlham," paid the memorable visit to Newgate on February 15, 1813, which is recorded in her diary. She had been there before, but there is no record of the date. The following

day she wrote:—"Yesterday we were some hours at Newgate with the poor female felons, attending to their outward necessities; we had been twice previously. Before we went away dear Anna Buxton uttered a few words in supplication, and, very unexpectedly to myself, I did also. I heard weeping, and I thought they appeared much tendered; a very solemn quiet was observed; it was a striking scene, the poor people on their knees around us in their deplorable position." From this time onward for some years Elizabeth Fry visited the prison as often as the claims of her large family permitted, and as soon as the children were old enough to be placed at school or in the care of others she gave up her time more completely to the service of its inmates, and to the various beneficent activities which arose out of her sympathy with the wretched inhabitants of the cells. In her girlhood she had been full of life and gaiety, though with a serious strain in her disposition, which deepened into the religious earnestness which specially characterised her in after years. Augustus Hare has given a delightful picture of the Gurney children at the old Hall at Earlham, near Norwich, and we read of Elizabeth going to meeting in purple boots with scarlet laces, which must have startled the good Quakers of the town. She was also, according to this record, fond of dancing, and not disinclined to flirt occasionally. But at the age of eighteen the real seriousness of her nature manifested itself in great heart-searchings, and two years later she married Joseph Fry, a patient lover, who had previously been rejected, with whom she set up house in St. Mildred's Court in the City.

* * *

ELIZABETH FRY was thirty-three when she first turned her attention to the women prisoners of Newgate, a brawling, degraded, filthy lot in whom no one took the slightest interest, without anything to occupy their minds but gaming, fighting, or singing, who ate and slept in the same dens amid scenes that were "too bad to be described." The influence she exerted over these miserable beings was remarkable. Her love and compassion, her deep spirituality, her gentle manner and persuasive eloquence awakened responsive feelings in the most depraved, and undoubtedly her courage in going amongst them, a woman of delicacy and refinement, without the least sign of fear or repulsion must have won their hearts from the start. It was not long before her enthusiasm for humanity sought wider fields of activity, and among other things she organised the Institution of Nursing Sisters, visited the gaols of every town through which she passed during extensive travels in England and Ireland, and formed groups of philanthropic women in many places to carry on the same work she had started in London. The question of capital punishment also interested her greatly, and she effectively tried to educate public opinion on the subject while Sir Samuel Romilly and her brother-in-law, Sir Thomas Fowell Buxton, were fighting in Parliament for a reform of the law in this connection. She died in the year 1845.

RABINDRA NATH TAGORE IN AMERICA.

Mr. Rabindra Nath Tagore, the Bengali poet, and Professor Eucken, were the two most distinguished foreigners at the Congress of the National Federation of Religious Liberals held at Rochester, New York, in January. The former belongs to one of the most influential families of Calcutta, which has contributed much to art, philosophy and religious thought, his father having been the Makarshi Debendra Nath Tagore, the second great leader of the Brama Samaj movement in India. He is a very famous man in his own country, not only as a poet but as a writer of stories and plays, and a composer. His songs, it is said, are sung from the West of India into Burmah, wherever Bengali is spoken, and recently, when he conducted divine service in one of the churches of the Brama Samaj, the building was crowded and the streets all but impassable, so great was the press of people.

* * *

MR. TAGORE is becoming known in England, where he has spent some time and received much honour from our men of letters. He has himself made an English translation of some of his most beautiful poems, and these have recently been published under the title of "Gitanjali." In an introduction to this volume Mr. W. B. Yeats says: "I have carried the manuscript of these translations about with me for days, reading it in railway trains, or on the top of omnibuses and in restaurants, and I have often had to close it lest some stranger should see how much it moved me. These lyrics—which are in the original, my Indians tell me, full of subtlety of rhythm, of untranslatable delicacies of colour, of metrical invention—display in their thought a world I have dreamed of all my life long." Mr. Tagore, who is spending the winter in America in order to study its institutions, its religion, art and literature, particularly dislikes publicity, but he has so far yielded to the desires of others as to deliver a series of lectures on "The Upanishads" at the Unitarian Church in Urbana, Illinois, where he is staying with a professor of the University.

THE POET OF THE SIERRAS.

The well-known American poet, Joaquin Miller, who has just died at San Francisco, was a very picturesque personality, and he had every appearance of a real wild lion (says the *Manchester Guardian*) when he appeared in London drawing-rooms in 1871, with his long hair, high boots and spurs, and romantic gestures. His work was popular in England from the first, but in America, except in the West, which he loved, he was not much read. The people of the cascades where hardly a cloud dims the sun's glory for nearly half the year knew him, and to them he was the one poet whom they loved and who sang their songs. For the last twenty-five years he had lived in the rude log cabin which he built with his own hands behind the city of Oakland, California, just across the bay from San Francisco, and there, tended by his daughter, who gave up her life to him, he has died.

SUSTENTATION FUND

For the Augmentation
of Ministers' Stipends.

At the Annual General Meeting of Contributors held in Dr. Williams's Library, London, at 12.30 p.m. on Wednesday, February 12, 1913, Mr. W. BYNG KENRICK in the chair,

The Annual Report and Balance-sheet were presented, and the following resolutions adopted, viz. :—

That the Report and Accounts as now read be adopted and printed for circulation among the Contributors and friends of the Fund.

That the retiring Managers, the Rev. F. K. Freeston, and Messrs. T. A. Colfox and L. N. Williams, whose term of office has expired, together with Messrs. Ronald P. Jones and Harold F. Pearson, having been nominated, and the requisite number of voting papers having been produced, be and are hereby elected as Managers of the Fund.

That the sincere thanks of the Contributors be tendered to Mr. W. Byng Kenrick for his services as President during the past year, and that he be re-elected for the year 1913.

That the cordial thanks of the Contributors be given to Mr. Edgar Chatfield Clarke for his services as Honorary Treasurer during the past year, and that Mr. Ronald P. Jones be appointed to the office for the coming year.

That Mr. Harold F. Pearson be appointed Honorary Secretary for the year 1913.

That the sincere thanks of the Contributors be given to Mr. Frank Preston for his services as Honorary Secretary during the past year, and that the meeting heartily endorses the resolution of regret and sympathy passed by the Board of Managers this morning.

That the Rev. W. H. Drummond be cordially thanked for his services in acting as Honorary Secretary *pro tem.* since the date of Mr. Preston's resignation.

That the services of Mr. Edwin W. Marshall as Honorary Auditor be gratefully acknowledged, and that he be requested to accept the office for the year 1913.

That the Contributors heartily thank the Trustees of Dr. Williams's Library, who have generously granted the use of rooms for the meetings of the Fund during the past year.

At the close of the Annual General Meeting, a Special General Meeting of Contributors was held to consider the alterations in the Regulations for managing the Fund, which had been considered and approved by the Board of Managers.

The following Resolutions were adopted, viz. :—

That the alterations in the Regulations as recommended by the Board of Managers and set forth in the circular summoning this Meeting be approved.

That the thanks of the Meeting be given to the Chairman for his services in the chair.

N.B.—The alterations in the Regulations which provide for six Managers representing the National Conference and confer the right of Contributors upon donors of £10 or upwards, and Annual Subscribers of £1 1s. or upwards to the Fund raised in 1912, will be set forth in detail in the Annual Report.

Dob Lane Chapel and Sunday Schools, Failsworth, Manchester.

GRAND BAZAAR

and Spring Flower Carnival,
In New Schoolroom adjoining Chapel,
March 6th, 7th & 8th.

OBJECT :—To raise £1,100 for a Church Parlour and Minister's Vestry, Organ renovation, alterations and decoration of Chapel, &c., &c.

OPENERS.

First Day.

CHARLES HAWKESLEY, Esq., President of the British and Foreign Unitarian Association.
Chairman : GEORGE H. LEIGH, Esq., President of the Manchester District Association.

Second Day.

F. W. MONKS, Esq., J.P., Vice-Chairman of the Unitarian Home Missionary College.
Chairman : GEORGE G. ARMSTRONG, Esq.

Third Day.

C. SIDNEY JONES, Esq., M.A., of Liverpool.
Chairman : Rev. H. E. DOWSON, B.A., Ex-President of the National Conference.

Contributions in money or goods urgently needed. Cash donations should be sent to, and will be gratefully acknowledged by,
Mr. J. W. ALLEN, Treasurer,
39, Hulton-street, Failsworth, Manchester,

or
Rev. J. MORLEY MILLS,
175, St. Mary's-road, Moston, Manchester.
Goods should be sent to
Mrs. MORLEY MILLS, address as above.

UNITARIAN PUBLICATIONS FREE.

The Triumph of Faith.

STOPFORD A. BROOKE, M.A., LL.D.

Five Points of Christian Faith.

JAMES MARTINEAU, D.D., LL.D.

These publications sent free, also information on Unitarianism. Apply by letter to—
Miss F. HILL, 36, Heath St., Hampstead, London, N.W.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

Society for the Abolition of Vivisection, 22, Northumberland Avenue, W.C.

The Society offers to send their Lecturer free of charge to Debating Societies, League Meetings, &c.

Writing to this Society with regard to the Lecturer the Secretary of a large Brotherhood said : "Mr. Reed did us very good service, and the men were delighted with his earnestness and ability."

LIVERPOOL LADIES' SANITARY ASSOCIATION. Incorporated. Nursery Training College. Ladies trained as Children's Nurses. Fee £35 for six months' course. Children in residence. For particulars apply PRINCIPAL, 19, Beaumont-street, Liverpool.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room. sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

A DELIGHTFUL WINTER HOME with Lady and Gentleman. House on hill facing south; garden, verandah. Non-flesh diet if desired. Private sitting room. Two Anglo-Indian or delicate children can be received.—Mrs. HAYNE SMITH, Ridgway, Dartmouth.

SOUTH HANTS.—To Let, Furnished Modern Cottage, semi-detached; four rooms, balcony and verandah, all facing south; inside sanitation. Excellent situation, with view of Solent.—Apply, Mrs. E. E. DOWSON, The Chestnuts, Swanwick, Hants.

19TH CENTURY BUILDING SOCIETY,
No. 50, CANNON STREET, E.C.
(Corner of Queen Street).

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

**A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.**

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed, 1s. per thousand words.—Miss KENNEDY, 17, Teddington Park-road, Teddington.

HANDKERCHIEFS FROM IRELAND! Exceptional bargains. All linen; fine hemstitched borders. Ladies' size, 1s. 6d. half-dozen; gentlemen's, 3s. 3d. Postage 3d. Extraordinary value. Patterns and illustrated list free.—Send postcard, HUTTON'S, 5, Larne, Ireland.

FREE! FREE!! Over 200 Patterns genuine Irish Linen fabric "Flaxzella." Ideal for skirts and blouses. Smart, washable, durable. Beautiful shades, new designs, fast colours. Write to-day.—HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, February 22, 1913.

Regarding Advertisement Rates see inside Front Cover.